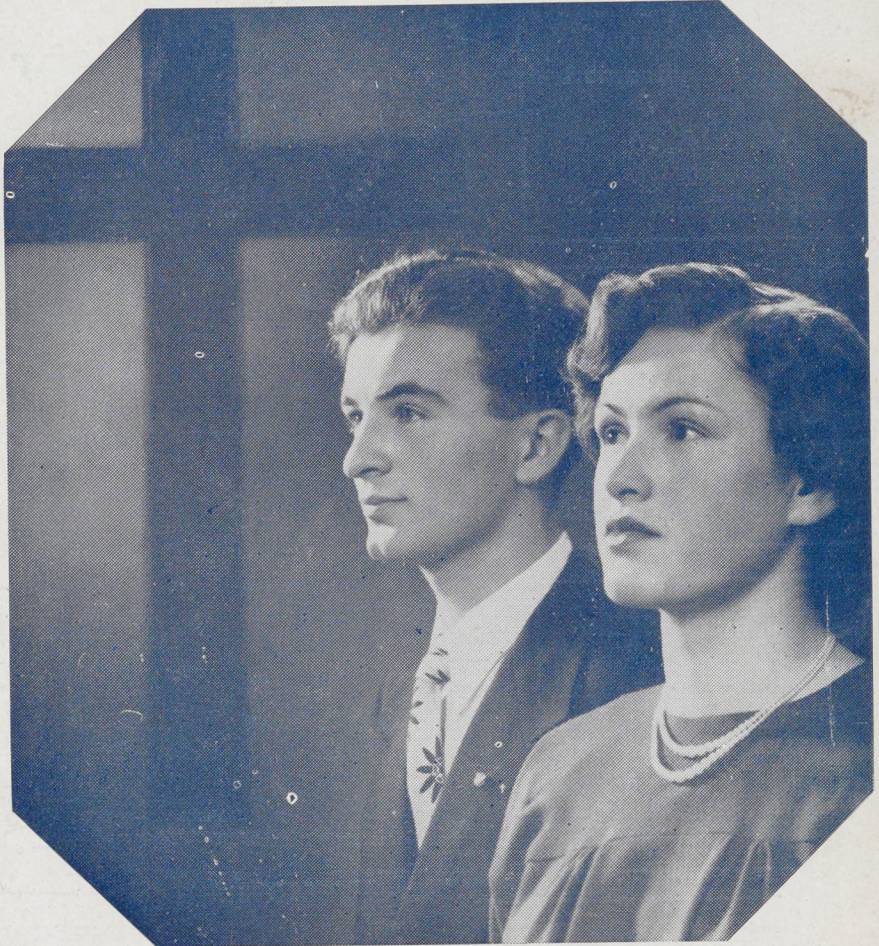


Ukrainian Catholic Youth Organization

ЮНАЦТВО



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Березень -- 1951 -- March

Рік VII. Ч. 3 — Vol. VII. No. 3

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Letters to the Editor

Am delighted with the new cover for "Youth." Thanks! I wonder what some others feel about it?

Bro. S. Methodius, F.S.C.,
Montreal, Quebec.

* Wait and see! — Ed.

* * * *

Please excuse the delay in renewing my subscription for "Youth." I hereby enclose \$2.00 in the form of a Money Order to be applied on this account. I enjoy "Youth" very much and I especially liked the poem about the Virgin Mary, titled "Will You." The news of other youth and their activities is always interesting. I'll be looking forward to receiving my copies of "Youth" magazine every month.

Steffie Rudan
Winnipeg, Manitoba.

* We enjoy reading such letters.
— Ed.

I am sorry that I overlooked the expired date of my subscription. Now a two-year renewal will, I hope, clear my conscience.

L. J. Mykytiuk
Vernon, B. C.

* It surely will! — Ed.

* * * *

We are sorry that we didn't notice that we were so far behind (in our subscription). The yearly payment is so easy to forget. The extra dollar is a little donation.

R. Michalczyshyn
Shoal Lake, Manitoba.

* Thanks a lot! — Ed.

* * * *

I received the "Youth" and enjoy reading it, although I'm not a youth any more.

F. Solomon
Dauphin, Manitoba.

* Stick to the "Youth" and it will keep you young. — Ed.

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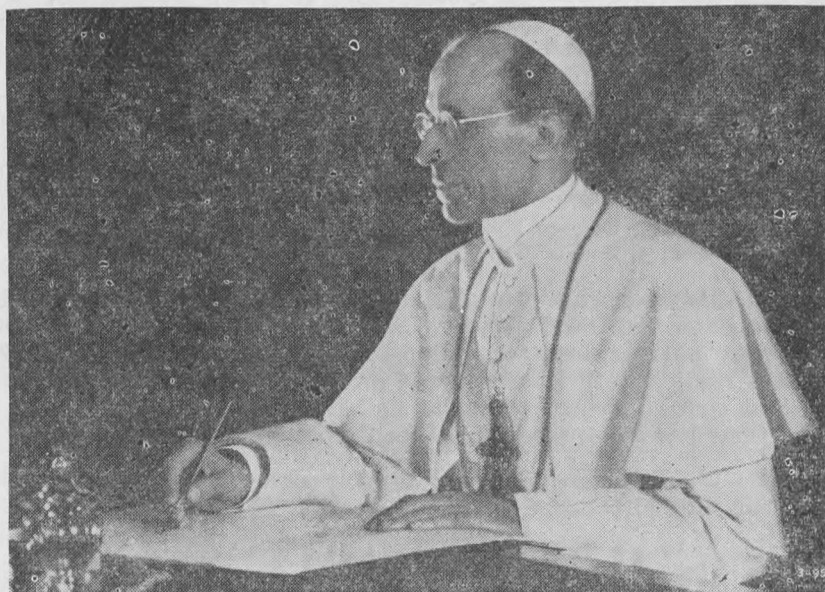
ЮНАЦТВО YOUTH



Рік VII. Число 3.

Едмонтон, Альберта

Березень, 1951.



TWELVE YEARS AGO...

(Cond. from C. D.)

The dome of St. Peter's was shining in the bright sun of an early Italian spring. While Rome and the rest of the world wondered who the new Pope would be, the cardinal camerlengo prepared for the conclave. Some 300 workmen changed the Vatican into "a convent with strict enclosure." The space used for the conclave was in the section overlooking the Square of St. Damasus. There the big halls were cut into small rooms. Three or four were given by lot to each cardinal as a little apartment for himself, a conclavist, and a servant. (Cardinal Pacelli was allotted apartment number 13). All exits were walled up; the large windows of the upper floors were painted with whitewash, and the common dining room was fitted up in the Borgia apartments. As of old, the Sistine chapel was to be the polling place.

On March 1st, everything was ready for the conclave. The bell in St. Damasus Square rang out. Everywhere in the squares, the corridors, and the halls, were heard the voices of the masters of ceremony as they summoned unqualified persons to leave: "Extra omnes!" (Everybody out!). At 7:17 p. m. the massive door of the conclave area was locked by Camerlengo Pacelli on the inside and by Marshal Chigi on the outside.

Closed away from the world which waited in anxious suspense, the conclave had begun. Thursday, March 2nd, 1939, at 9:00 a. m., the electors of the Holy Roman Church went to the Sistine chapel. The youngest cardinal-deacon bolted the door, and the electors were alone.

The first balloting had no result. The 42 votes needed out of 62, had not been given to any cardinal. The second balloting was no more conclusive. Now the sacristan and master of ceremonies were called in to assist at the burning of the ballots.

A crowd was gathering in St. Peter's square. By noon, three hours after the cardinals entered the chapel, 25,000 spectators were present: seminarians in cassocks of every type, schoolboys, tourists, professional and amateur photographers and many others. They were watching a little stovepipe on the roof of the Sistine chapel. All were anxiously waiting for the famous smoke — the FUMATA.

At exactly 12:18 p. m. a little cloud of smoke appeared. It was white! The lively Italians and the foreigners, who on such occasions are equally excitable, were surprised that the Pope had already been elected. Then the smoke darkened until finally it was pitch black. The spectators went home. Black smoke meant that the ballots had been burned with the wey wood fiber because no one had been elected.

At four o'clock the bell in St. Damasus Square called the cardinals to the Sistine chapel for the third ballot. Everyone seemed to expect a final result.

The conclavists had noticed that, after the double ballot in the morning, Cardinal Pacelli returned to his room very much disconcerted. During dinner, he stared straight in front of him and ate almost nothing. After dinner, as he walked in St. Damasus square while saying his Office, his face revealed deep emotion. Totally absorbed in thought, he overlooked the few steps at the entrance to the Hall of the Dukes, tripped and fell. The conclavists had also noticed that some cardinals began to pack their belongings right after dinner as if they intended to leave that night. And the guards observed that food ordered for supper was returned, that the afternoon inspection was ordered off, and that the picket who was to go around, was sent away. Within the conclave people whispered that Cardinal Pacelli was, in fact, already elected.

The Italian papers later wrote that Pacelli had received 28 votes at the first balloting, 35 at the second, and 60 at the third; the foreign press circulated the story that he had received 35, 40 and 61 votes, and had, out of respect, given his own vote to the dean of the cardinals. The second story would seem the more probable, but both are imaginary. The rigorous secrecy imposed on the cardinals, keeps any but themselves from knowing the real count.

Whatever the ratio of votes may have been in the morning ballots,

Pacelli received at least two-thirds of them in the afternoon ballot. The dean of the cardinals, the senior cardinal-priest, and the senior cardinal-deacon asked him in the name of the Sacred College: "Do you accept your lawful election as Bishop of Rome?"

After a moment of hesitation, Eugenio Pacelli assented softly: "Si." He would not resist the will of God which had been so clearly shown in the short conclave, but he earnestly commended himself to the prayers of his confreres.

The dean asked: "What name do you want to bear?"

Pacelli answered: "My name will be Pius, because most of my life has been passed during the pontificate of a Pope of that name, and especially because of my grateful memory of Pius XI, who always showed me such extraordinary affection."

Pius XII then went to the sacristy of the Sistine chapel and dressed himself in the longest of the three white cassocks which had been laid out there. He donned a rochet, threw a red stole and a little red mantle around his shoulders, and returned to the chapel. His slender hieratic figure in the white cassock gave a stronger impression than ever of one born to be Pope. Then the 261st Vicar of Christ on earth took his place on "sedia gestatoria", which had been placed on the platform before the altar. Each cardinal in turn knelt before him and kissed the foot and hand of one who had been his equal just a few moments earlier. During this ceremony, the Pope was heard to murmur constantly: "Miserere mei Deus!" (Have pity on me, O God!).

о. Ір. Назарко ЧСВВ

ХРИСТОС І МОЛОДЬ

Це дві великі особистості, що за собою невгамонно тужать. Христос є найкращий Провідник молоді до ідеалів, бо Він зосереджує в собі ті всі прикмети, що поривають сучасну молодь.

1. Перша прикмета, що захоплює сучасну молодь — це **героїзм, лицарство**. Молодь дуже строго осуджує всяку боязливість і трусливість, а натомість величає героїв і лицарів. Коли ж ці герої наражають своє життя за якісь високі ідеали близькі душі сучасної молоді — то таких героїв молодь майже обоготворює. І всі народи та всі століття мають своїх героїв і плекають їх культ. Однак ніякий навіть споміж найбільших героїв людства не може рівнятися з героїзмом Христа, бо Христос згинув за вселюдські ідеали, що мали і матимуть повсякчасне значення не тільки для всіх народів і часів, але й для цілої вічності. Та крім цього, який мужний і геройський є Христос у своєму особистому житті, в різних конфліктах з фарисеями і ворогами. А який Він маєстатично геройський посеред своїх мук і страдань, підчас кпин і наруг, підчас фізичного болю і душевних терпінь, підчас бичування, хрестної дороги, а в першу чергу на хресті. Чи може ціла всесвітня історія вказати нам другого такого героя? Ні! Подібного героя історія не знає і знати не буде до кінця віків.

І саме цим героїзмом Христос захоплює сьогоднішню молодь, а передовсім молодь українську — тих дітей, “великих мучеників батьків”, тих братів і сестер невстрашимих героїв Української Повстанської Армії.

2. Друга прикмета, що нею захоплюється наша молодь — це — **бажання чину, або активізм**. Молодь сама повна енергії рветься до чину і ті, що ведуть широку діяльність, що стоять у самому вирі праці — їй імпонують та її поривають. І під тим оглядом Христос є для молоді найкращим зразком, бо Христос не був якимось філософуючим мудрецем чи обсерватором життя, але Він накликавав других до діяльності кажучи: “Працуйте, поки день!” Христос сам кинувся у вир праці і своєю апостольською, вчительською та месіянською працею змінив лице землі, змінив суспільні відносини людства та досягнув успіхи тривалі на всі часи і на всю вічність. Ніяка ділянка людського життя не осталася без благодійного впливу Христа. І тією другою прикметою Христос пориває за собою сучасну молодь.

3. Третя прикмета, що її високо цінить сучасна молодь — це **оптимізм**, або велика надія в кращу майбутність. Уява молоді малює перед нею рожеві образи, розкриває широкі горизонти, чинить легкими всякі перешкоди і тим самим скріплює надію кращої долі. Поруч холодної зрілості і привялої старости для краси життя є конечний цей огненний і меткий оптимізм молодих. — А хто ж був на світі більший оптиміст від Христа? Ні жорстока дійсність, ні зрада Юди, ні відречення апостолів, ні ціла мартирологія Великої П'ятниці, ні навіть саме розп'яття не змогли зламати Його надії. Навіть у найбільше критичних хвилинах Він вірив у своє святе післиництво, в успіх своєї великої справи. Оце приклад цього найбільшого Оптиміста - Христа. “Не бійся, мале стадо; я побідив світ.” “Коли буду розп'ятий — усіх потягну до себе.” “Мир мій даю вам, якого світ вам дати не може.” Оце слова цього найбільшого Оптиміста. Чи ж диво, що вони магічною силою поривають серця молоді?

Оце ті найголовніші прикмети, що притягають молодь до Христа.

Однак Христос — Провідник молоді до ідеалів домагається тих самих прикмет і від сучасної молоді.

Молоде любя! Христос домагається від Тебе **геройства**, невстрашимости і лицарства в обороні своїх ідеалів. Христос домагається, щоб Ви геть відкинули всяку трусливість, щоб у Ваших жилах плила кров огнистих завойовників, а з Ваших серцях, щоб палало полум'я мужности. Направду скільки геройства треба Вам, щоб серед сучасної моральної гнилі Ви були чисті? Або скільки мужности треба, щоб серед загальної асиміляції Ви осталися вірні своєму народові? Геройство це відданість аж до смерті. Але така смерть є життям і безсмертністю!

Відтак Христос домагається від Вас чину, праці й **активности**. Цініть собі працю, любіть її, виконуйте її солідно і совісно, не для забиття часу, не по аматорськи, чи по партацьки. Працуйте над набуттям чеснот, над добуттям знання і науки, увіляйте свою активність в свої молодечі організації, щоб вони не були паперові, але направду живі й чинні. А пізніше нехай Вам не буде чужа ніяка благородна ділянка праці громадської, суспільної і релігійної.

Вкінці Христос домагається від Вас **оптимізму** — тобто надії на краще завтра. Цей оптимізм улекшить Вам гармонійний розвій юної душі, а навіть додасть сили протиставитися тому всьому, що безідейне. Де нема

промінів сонця, там кидається пліснь, гниль і стухла атмосфера. Хто ж може бути оптимістами, як не Ви молоді, здорові і добрі? Тому в гору серця! Великого бажайте! Добра сподівайтесь для себе, для других, для цілого українського народу. Як каже наша пісня: "Ось над ручаєм сонце сходить!" Тому надійтеся проти надії! Надійтеся на Того, що сказав: "Не бійся, мале стадо; я побідив світ."

Lent with Jesus and Mary

Lent stole a march on us this year. Barely have we exhausted the joy of the Christmas season, when Lent came up on us again.

Mary, our Mother, looks forward to Lent. It brings back tremendous memories of Her divine Son. Sorrow pierced Her heart during Christ's Passion. Sorrow also enlarged Her heart so that it could contain immensely more love for God and for us.

During Lent Mary walks again with Her suffering Son. Since She is body and soul in heaven, She can no longer suffer. She needs someone on earth to carry the cross, to take Her place on the royal road of the cross.

Here is where we come in. During Lent we should walk along this path left by the bloody footprints of Her Son. What in particular are we to do?

During Lent we should as much as possible practise the following: Be present at Mass as often as possible; receive Holy Communion as often as we can; say our prayers more fervently; recite our Rosary daily; make the Way of the Cross at least every Friday.

These are the ways we can and should use to prepare ourselves for the glorious Easter season. These are the ways that enable us to give ourselves entirely to Christ and His Holy Mother.

Let us live this Lent in a truly Christian way — with Jesus and Mary.

FROM THE JOSEF MILLER JOKE BOOK

Descriptions of the decadent West and the U.S. hellhole filled the columns of the Hungarian papers, except the space that was devoted to eulogizing the Soviet paradise. During a meeting of workers, a Hungarian asked humbly why the enemies of the people were deported to lovely Siberia instead of being sent to the terrible U.S.? The questioner was arrested.

— American Mercury.

* * *

Two Bulgarian workers were walking side by side, their heads bent low, their faces sad and drawn. They were not talk-

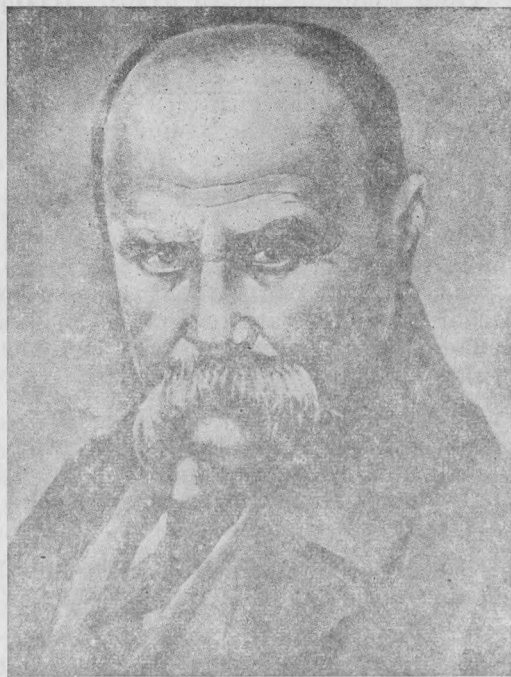
ing to each other. Suddenly one of them spat on the ground and the other immediately did the same. "That's enough," said the first. "If we continue, they'll think we are discussing politics." — Quote.

* * *

A Rumanian husband went to buy some carrots. After standing in line for two hours, he got to the counter only to find there were no carrots. He rushed home in a fury, got a revolver, and told his wife he was going to shoot the communist leader Ana Pauker. Soon he returned home. "What happened?" asked the wife. "Did you do it?" "No," the husband groaned, "there was a long line there, too." — Worldover Press.

М. Товтрович.

Великий Виховник Нації



Це були часи великої руїни, важкого гнету. Часи — коли до останку винищувалось не тільки Українську Державу, але й саму українську націю — часи Петра Великого, Катерини II, Миколи I. і прочих Неронів... У ті часи на забагреному від пожеж обрії нашої історії явилась стать — повна сили духа і гарячої любови. З незначної точки та стать зросла у велитня, що своєю силою, своїм могутнім словом звернув русло історії, двигнув народ з руїни, вказав йому шлях до кращого завтра і сам перший пішов по тому шляху — по шляху любови і жертви. Велитень цей — це наш незабутній Тарас Шевченко.

Сьогодні важке горе впало на наш край і нарід. Ллється кров, ростуть свіжі могили і довгими, довгими, непроглядними рядами мандрують у

Сибір наші батьки-брати — невольники двадцятого століття. Руйнування нас аж до тла іде скорою ходою. В серця вкрадається зневіра, хиляться чола, слабнуть руки — настали важкі часи...

Нехай отже в ті часи стане перед нами його стать — стать великого Виховника Нації. Нехай вкаже шлях словами залитим очам, хай дасть сили рукам охлялим, хай вплиє віру в наші душі й безмежну любов Батьківщини в наші зневірені серця, щоб нам не вмирати — а жити.

Син кріпака

Було на світі і є ще багато славних людей, що родились в королівських палатах, що вийшли з багатих, славних родів — та не багато було таких славних людей, що їх колиську

вкривала солом'яна стріха, що їх пеленками була нужда й неволя. Саме до тих останніх належить Тарас Шевченко. Скаже дехто, що це сором признаватись, чи величатись "сином кріпака" — так тоді було б соромом також признаватись до "Сина Теслі", що родився навіть не під солом'яною стріхою, але в печері — у вертепі. Чоловік славний не тому, що славний родився, але тому, що славно жив і ділав.

І за кріпацтво нам не сором, бо ми ж не закріпошували нікого — нехай він впаде на голови тих, що "людей запрягають в тяжкі ярма", а ми скажемо, що кріпацтво дало нам Шевченка. Це кріпацтво втворило йому двері у панські палати, промостило шлях у Варшаву й Петроград. Воно гнало його в Оренбург, над Урал і над Каспійське море. Чорні злидні кували його долю, а ця гірка доля виплекала в ньому велике, чутливе серце — виплекала його генія. Якщо б Шевченко не був кріпаком, то можливо ніколи не бувби Шевченком.

У світ — малими ногами

Крім жорстокої подорожі на заслання, відбув Шевченко у своєму житті ще дві важливі мандрівки. Перша — це подорож від села до села, шукаючи людей "щоб добру навчили." Вже тоді, в хлоп'ячому віці, він бачив, що все лихо з незнання, з темноти народу. І він, малий хлопчина іде шукати людей, щоб його навчили добра. Така велика темнота була в нашому народі, так дбали про нас чужі сусіди й чужа церква, що треба було йти від села до села, щоб знайти людину, що вміла читати й писати. Недаром пізніше з глибин його серця виривається те шире слово: "Учіться брати мої..."

Друга мандрівка — це подорож до стовпів, що підпирають світ. Наслухавшись про них багато від діда, раненько, до схід-сонця, малими, босими ногами вибрався в далеку дорогу. В молодій хлоп'ячій душі зро-

дилось бажання знайти опору світа — знайти опору для своїх міркувань, для свого світогляду. Він знав з оповідань історію свого народу, його славу бувальщину — та він бачив безправ'я гнобителів, чув стони поневолених, сам відчував й переживав гірку неволю — й тому шукав стовпів, шукав основи, що на ній опирався б суцільно і непохитно весь український світ. Та Шевченко не знайшов стовпів, що підпирають світ, ні також тих, що підпирають наш український світ — ні — він їх поставив.

Невтомною працею й гарячою любов'ю здвигнув такі стовпи під цей наш український світ, наш народний світогляд, що їх не можуть захитати найбільші і найзавзятіші ворожі сили. А стовпи ці — це одність сердець: "Розкуйтеся, братайтеся..." — це віра непохитна у святість нашої справи: "Встане Україна" — це безмежна любов до свого Краю і народу: "Свою Україну любіть..." — це повна пожертва, повна самопошана: "Любіть її во время люте."

Коли ж і ми сьогодні опremo наш світогляд, наш український світ на цих сильних стовпах — то певно:

"Встане Україна
Й світ волі засвітить..."

(Далі буде)

"Oh, yes, I pray," a housewife said to a clergyman, "but mine is a very simple prayer. I don't think it at all necessary to learn a lot of rigmarole or repeat psalms or get technical and fancy with God. He knows the prayer in my heart. Entirely too much is made of praying."

"I quite agree with you," the clergyman smiled. "One can say to his wife: 'If you know how to slice bread, and to fry an egg or a slab of meat, what more does anyone want or need?' It isn't necessary to learn a lot of fancy cooking and bake dishes with rigmarole. Entirely too much is made of eating."

Little boy (to parents hurrying out to car): "What do I do if the stork comes while you're gone?"

GOING MY WAY?

By BROTHER S. METHIDIUS
F.S.C.

Christianity Can't Be Accused of Failure

A European politician recently stated that Christianity had failed. It didn't seem to him that his statement needed proof.

Christianity hasn't failed. It hasn't been tried on any extensive scale. If Christianity is but imperfectly applied to the task of reducing order out of present chaos, it **can't be blamed** for the relative confusion which results. If Christianity in its integrity were accepted by all men and its principles were applied by them, in solving modern problems, peace and comparative happiness would be the result. But to dream of bringing about this happy state without fully applying the Christian principles to the tangled mess, is to dream an impossible dream.

Christianity can't be accused of failure: it's man that can, with strict justice, be accused of failure, because, on the whole, he has failed to respond to the appeal of Christianity. Without doubt, at no time since the beginning of the Christian era, has any political body **wholeheartedly accepted and applied the full Christian programme** in the reorganization of its life. The Christian philosophy of life, in its political and social aspects, was never given unhampered play in moulding the public life of the nations.

What has been said of the social groups is not universally true of individuals. Scattered throughout Christendom, individual men and women have given whole-hearted trial to Christianity, and have not found it wanting. For them it has been a triumphant success. These persons are the saints who understood Christianity to be what it actually is: a divine organism created for the sole purpose of transforming human nature, making it God-like. The saints became exactly what Christianity guaranteed to make them: supermen, perfect children of God. Their spirit and their works survive them and serve as an enduring leaven in the mass of humanity. They were eminently great, and Christianity was the source of their greatness.

In others Christianity succeeds only in a measure that corresponds exactly with the degree in which it is accepted. To be integrally a Christian — therefore, a Catholic — one must accept the Christian-Catholic standard of values. If this isn't done fully, disorder invades the life of the individual and of society. But this is the failure not of Christianity — **BUT OF MEN TO BE CHRISTIANS, that is, CATHOLICS.**

The enemies of Christianity — and many of them are enemies only of what they think

Christianity to be — attack it, either as being the cause of present-day evils, or as not playing its due part in trying to remedy them. What irony! Christianity blamed for evils arising from the abandonment of its principles.

For from the corruption of the Christian social order in the schism of the 16th century emerged those germs of economic theory and practice which have been in subsequent times so fruitful in the production of economic and social evil. Men of that century were not aware that, in replacing the living authority of Christ by private judgment, they were in fact abandoning Christianity. Nor were they aware of the logical implication of their revolt. Their errors in doctrine, in economic, social and political principles, contained, in germ, the economic, social and political evils which afflict the world today.

In present-day strife, where all Christian values are called in question, the best vindication of the Christian-Catholic ideal is its bold, uncompromising expression. The Christian-Catholic theory of life is so coherent, so logical, so accommodated to the average man as well as to the most highly gifted; and finally so soul-satisfying that, when fully present, it must readily recommend itself to all men of sincerity and good will. Contrasted with it, all other systems must appear barren, ignoble, sterile.

You are Catholics, thank God! How well do you know your faith, your Catholic doctrine? How eager do you live it fully? Or do you suppress it? Pray. Study. Keep yourselves intellectually alive, zealously aware of your great possibilities. Remember that to be happy, man must retain two positions: one vertical with God; one horizontal with his fellow men. We must look up to God; we must be on the level with our fellow men.

For a long time most of the people of the world believed they were the children of God. Then came the theory that man descended from the beast, and the believers of this theory proceeded to act like beasts ever since. Now we are in the age of atomic man. And the only purpose, so far, for which the atomic energy was used, was to destroy men. Theology gave place to organic biology, and organic biology gave place to inorganic physics.

Our times are filled with FEAR. Not fear of God, but fear of man; not a fear that religion would end, but a fear that society and civilization itself was all through. Now it is anti-religious forces opposing all religions. Communism makes God evil and

makes man lord and master. The supreme alternative is God or anti-God!

We have only one choice, that is GOD. Therefore, let us know and practise His doctrine, that we may be true members of His Church — the Catholic Church founded by Christ, the second person of the Blessed Trinity.

"YOUTH" HAS FACE LIFTED

It was extremely happy to see the January, 1951, edition of our informative and valuable magazine, "Youth." It did my heart "a world of good" to see the front cover of "Youth" with its face lifted — new picture. Usually, so I'm told, persons look younger after a face-lifting operation. The "Youth" got a new face, but not a younger face — in fact, slightly older one. So the operation of face-lifting was not a success physically, but oh! what a success spiritually!

From two, a boy and a girl, too young for the material in "Youth", now we have two, a boy and a girl, a little older and much more mature-looking — quite suitable for the material in "Youth". From a boy and a girl, almost frivolous-looking and self-centred, now we have a boy and a girl more thoughtful, more responsibility-conscious, Catholic. Yes, the operation was a great success intellectually, socially and spiritually. I hope our kind editors keep the "New Look" on our "Youth" for a long, long time.

"In the Shadow of the Cross"

That's the title I would give to the "New Look" on "Youth's" cover. A Ukrainian Catholic boy and girl — representing all the U.C.Y. members — are planning their future, (together or separately, it matters little), in the Shadow of the Cross. Yes, it's very symbolic! All U.C.Y. members should study, work, play, pray, plan, dance, have dates — in the Shadow of the Cross. As Catholics, our entire life should be one glorious date with Christ. And it will be that way if we do everything in the Shadow of the Cross, as the new "Youth" cover indicates and encourages us to do.

And — I know the boy and the girl! Anthony and Savellia are really great kids — the finest that I've known! Both finished high school last June, both are Ukrainian Catholics, both were leaders among the students, both were exemplary in their conduct and devotional practices.

That's why I like the "New Look" on "Youth's" face. I like its articles and pictures also. Why? Not only because it is ours — Ukrainian, Catholic, — but because the articles written in it are sincere, elevating, truthful, informative and Catholic through and through, — written by persons

devoted or consecrated to the highest ideal on earth — the Catholic Church.

Oh, yes! I missed "Gleaner's Gloss" in the January issue! What about it "Father Jo"?

— B. S. M. —

BOYS PLACE PURITY FIRST IN "IDEAL" GIRL

In Hanville, Louisiana, more than 900 girls and boys from Catholic, private and public schools had the opportunity to describe their "ideals" in the opposite sex when the annual Confraternity of Christian Doctrine Congress of the Archdiocese of New Orleans was held.

First of the qualities mentioned by boys as desirable in girls was "purity." The girls rated "fulfilling religious obligations" as the first "must" for boys.

Way, way down on the lists were good looks. The boys gave it 19th place — the girls gave it 21st place.

Summing up the boys' idea on beauty, one boy wrote: "Beauty is only skin-deep. Hidden under the skin is the soul. In my estimation, a pure soul makes the ideal Catholic girl."

Other qualities among the top ten sought in a girl, were given by the boys in the following order: Modesty, common sense, pleasing personality, sense of humor, honesty, industry, respectfulness and neatness.

The girls showed that after "fulfilling religious duties" and being "pure," the ideal boy is honest, has common sense, is respectful, has good manners, has a pleasing personality, is charitable, has a sense of humor and is industrious.

DONATIONS

From collection at dinner in memory

of the late John Yamniuk, Maloy, Alta.	2.50
Miss Olga Hotra, Evansburg, Alta.	1.00
Mr. Nestor Chmilar, Vilna, Alta.	1.00
Mr. R. Michalczyshyn, Shoal Lake, Man.	1.00
Many thanks to all. — Editor.	

Science Teacher: "What is velocity?"

Jane: "It is what a person puts a hot plate down with."

Doctor: "And, madam, above all — avoid cereals."

Patient: "But, doctor, you must let me finish "Suspicion." I'll promise to ready only short stories after that."

Caller (to husky house-wife): "Can I see the boss of this house?"

Missus: "Yes, unless yer blind."

The Old and New Religions

Catholic Facts — Preliminary

Protestants are all agreed that primitive Christianity was right; for if Christ was right, and the Apostles were right, then those instructed by the Apostles or by their immediate successors were surely right. But if primitive Christianity was right, then modern Protestantism is just as surely wrong.

The early Christians did not believe that one religion was as good as another; they did not believe in the exchange of pulpits by true followers of the Apostles with those who rejected many teachings of the Apostles; they did not believe that every person, with Bible in hand, was led by the Holy Spirit to attain a knowledge of the full revelation of Jesus. The primitive Christians believed in One, Holy, Catholic and Apostolic Church. They recognized an authoritative voice, and therefore had no misgivings concerning what was the teaching of Christ. Who promised to remain with His Church, and declared: "He that hears you, hears me." They not only frequently recited the Creed, in which they openly professed what they believed, but millions of them died in testimony of such belief. Other millions risked their lives in practicing what the Church enjoined. The underground churches still extant in Rome offer irrefutable proof that the early Christians believed in the Holy Trinity, the Incarnation, the Redemption, Heaven, Hell, Purgatory, Prayers for the Dead, Baptism, the Sacrament of Penance, the Real Presence of Christ in the Holy Eucharist, the Mass, etc., etc.

There are several religions a thousand years older than any form of Protestantism, and they all teach every one of the doctrines just enumerated. They trace their origin back to the time of their separation from the Roman Church, some as early as the fourth century. If what Catholics believe today was held essential then, it must have been stressed as essential by the Apostles themselves. The Greeks, the Nestorians, the Syrians, are most numerous in the very territory evangelized by Christ and the Apostles and in cities which have been bishoprics from the first century. Is it even reasonable to suppose that they could have drifted farther from primitive Christianity than Protestantism, which has no lineal connection with the early Church?

If the churches which go back to the fourth century must be more near right than Protestantism, then the Church whose succession of bishops St. Augustine traces back to St. Peter, must have the best argument.

What Is Required For Salvation?

If we consult Holy Scripture for the purpose of determining the requisites for salvation, we discover four, which read as follows: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God" (John iii : 5); "He that believeth not shall be condemned" (Mark xvi, 16), "If thou wilt enter into life keep the Commandments" (Matt. xix : 17), "If he will not hear the Church, let him be to thee as the heathen and publican" (Matt. xviii : 17).

These four texts make plain the need of (1) Baptism; (2) Faith; (3) the observance of the Commandments, and (4) membership in the Church.

Therefore, those are wrong, who claim that an upright life itself will save one; and they also are wrong, who imagine that the Catholic Church promises salvation to all her members, whether they keep the Commandments or not.

Baptism is the divinely appointed way of imparting supernatural life to the soul. The way to Heaven is a supernatural way, just as Heaven itself is a state of supernatural bliss. Since the soul is not created with supernatural life, it must receive it through some divinely instituted ordinance.

Faith consists in the acceptance of God's complete revelation whether its tenets be apparent to reason or not. Of course the teachings of Faith cannot be contrary to reason.

The Commandments are God's and His Church's important laws, breach of which God cannot regard with indifference.

The Church is a divinely instituted Kingdom or Society, to which His revelation and the supernatural means of salvation were committed. Her voice is therefore authoritative, her guidance and assistance are necessary according to God's own plan.

God, Deserves More

The four conditions explained in the four texts quoted, declare the minimum requirements for salvation. But it is to our advantage, and God would have us to do more. He would have us love Him with our whole heart, with our whole soul, with all our minds, and with all our strength (Matthew xxii, 37). God's will is thus expressed by St. Paul: "This is the will of God, your sanctification (Thes. iv, 3).

The 1951 Census

On June 1st, this year, the ninth decennial census of Canada will be taken. It will be the biggest task of this nature in Canada's history, for the population to be counted will be more than 20% larger than ever before due to the entry of Newfoundland into Confederation, immigration, and natural increase since the 1941 census.

The legal reasons for the taking of the census are twofold. First of all, Canada's constitution, the British North America Act, requires a census to be taken every ten years in order that the representation of the provinces in the Federal Parliament may be determined. Secondly, a large number of subsidies granted to the provinces by the Federal Government are determined by the population of the province receiving the subsidies. The taking of the census enables adjustments to be made to the subsidies as a result of an increase or decrease in population.

Besides these legal reasons for taking the census, there are numerous other reasons. The information gained on such matters as sex distribution, age, occupation, origin, etc., enable governments on all levels to work more effectively and efficiently in their services to everyone in the country.

Business men, newspaper editors, social agencies, church organizations, teachers, bankers and many others find the census results most helpful in their work. Editors of the foreign language press for example, will learn just how many people there are in Canada who speak the languages in which their paper is printed. In addition they can discover where these people are located. With this information they can plan their circulation campaigns or their local news coverage.

For the 1951 census, eight different documents will be used. They will deal with: (1) population; (2) blind and deaf; (3) housing; (4) agriculture; (5) irrigation; (6) livestock and greenhouses elsewhere than on farms; (7) commercial fishermen; and (8) distribution.

The population card has 29 questions to be asked by the enumerator. The answers to these will give records of names, addresses, marital status, language, citizenship, etc., of every individual in Canada.

In a similar manner the responses to the agricultural card will give information on such matters as farm acreage, types of tenure, number of livestock, use of farm machinery, etc.

The other cards will provide similar vital information.

For the census, Canada will be divided into approximately 260 districts, each of which will be in the charge of a census commissioner. Each district will be divided into sub-districts varying in population from 600 to 800 in rural areas and from 1,000 to 1,500 in urban localities. There will be approximately 18,000 of these sub-districts, each of which will be allocated to a census enumerator.

When the enumerators have completed their work, their cards will be forwarded to six regional offices, located at St. John's, Newfoundland; Halifax, Montreal, Toronto, Winnipeg and Vancouver. Here the material will be put into a form suitable for tabulation and will then be forwarded to Ottawa.

In Ottawa, a staff using modern machinery, will make the final tabulations. The efficiency of one of the machines employed is so high that it can count cards bearing the answers to as many as 60 different questions, at the rate of seven cards per second.

From the machines, the tabulations will go to the Census Division of the Dominion Bureau of Statistics where they will be arranged, edited and published.

The Bureau's objective is to have some of the first results of the population census ready by November or December, 1951, about five months after the completion of the enumeration. Because of the efficiency of the machines, it is expected that final material dealing with population will be available by March, 1953. This will be much earlier than in previous censuses.

At the same time that tabulations are being made on the population material, work will be going on in the other subjects dealt with during the census taking, but it is expected that tabulations dealing with agriculture, will be somewhat behind those dealing with population.

(Note: Based on an article written by Herbert Marshall, Dominion Statistician in "Foreign Trade", January 13, 1951).

Looking at a Sunday School picture of the early Christians being thrown to the lions, the child pointed and sobbed out: "That poor little lion ain't got no Christian!"

People who get up real early in the morning invariably do as the rooster does — crow about it.

Want a formula for failure? — Try to please everybody.

“Fraidee Cat”

Tick-tock! Tick-tock! Benny, the little luminous clock on Marie's dainty vanity table insistently ticked the minutes away. The bright numbers on his round face seemed like so many little, green eyes eagerly looking about the bedroom. There in the corner, draped limply over a chintz-covered armchair, was Marie's white organdy gown, and peeking out from under it, were the tired silver dancing slippers. The sparkling necklace and tiny earrings lay idly on the table, and as the gentle summer breeze softly rustled the crisp curtains, a sweet fragrance from the corsage of pink roses, floated past Benny's little nose.

Yes, Marie had been at a formal dance. It was well over an hour since she had crawled into bed, but still she hadn't had a wink of sleep. The furrows which kept repeatedly appearing on Marie's forehead, betrayed the fact that she was either worried or upset about something. Suddenly she sat up in bed, and faced the statue of Our Lady on her dresser, and found herself tearfully complaining to the Blessed Virgin.

“Goodness! I don't know what to do! I've prayed and prayed and still I am afraid. Please, dear Mary, help me to do the right thing.”

Marie was a happy, gay, young girl, possessing a clear, little mind of her own, with which she could ordinarily settle her own problems. To find her with her curly head buried in her hands and so unsettled about something was unusual, to say the least. Even Benny was worried! Finally, with a look of determination on her face, she flicked on the light by her bed, reached into the drawer of her night table and took out a letter, which she had received a week ago. She knew practically every word of the neatly typed page, but still she slowly unfolded it and her eyes fell upon the words that had been re-echoing in her mind, since she had first read the letter — “Do not be afraid!” But that was exactly what she was — afraid, or in the vocabulary of Billy, her seven-year-old brother, a “Fraidee Cat.” For almost a year now, since she had read somewhere about the Missionary Sisters of Christian Charity in Grimsby, Ontario, the thought of being a Missionary Sister seemed to pop up at the most unusual times. Take tonight for instance, at the dance. Right in the middle of a swaying Strauss waltz, an inquisitive little voice asked her: “Is this what you really want?” And as usual, she was afraid to answer that question. Somehow, after the intrusion of the little inward voice, the party did not seem quite as gay as it had been before. On their way

home, Marie had been so quiet, that Greg offered her a penny for her thoughts. What had she been thinking???

Marie glanced back at the letter in her hand, and it reminded her of the letter she had written to the Sisters asking for information and advice. The article Marie had read a year ago about the Missionary Sisters, had given her a vague idea of the order, but now she wanted more details. She knew that the Missionary Sisters were a new Ukrainian order of Sisters here in Canada, having been founded by Reverend M. Romanovich, OSBM., in 1946. She found out that their missionary work included many phases of activity such as catechetical training of children, recreational centres for youth, helping the sick, the needy, and the aged, besides many other branches of charitable work. Such an active missionary life, dedicated to the glory of God and the salvation of souls, appealed to the generous heart of Marie. She loved Our Lord deeply and the thought that she would be one of His chosen ones, belonging entirely to Him, filled her with a strange happiness. Yet, there was that ever-present fear of actually taking the decisive step.

“It will be hard, very hard, to leave your parents, family, home and friends, Marie,” the letter went on to say. How true! How true! Now, that she had seriously considered leaving, she realized how deeply attached she was to her home. She loved her cheery room and everything in it, including Benny! And what of her beloved parents, who had always been so kind and understanding — could she ever bear to leave them? And won't she miss her sisters and freckled-faced Billy? She had enjoyed so many happy evenings at the local U.C.Y., and then there was Greg, kind, obliging Greg. She had become very fond of him... Going into the convent, would mean giving up all these things. Marie knew that. Could she do it? She wanted to, but she was afraid.

Marie's eyes instinctively wandered back to the letter, searching for an answer to her dilemma. What was it Sister wrote? “Marie, Our Lord loves you in a very special way, and He wants you for His very own, and you say you love Him. Well, we often do difficult things for the ones we love. It gives us joy to give someone we love, something which has cost us dearly. The sacrifice of your loved ones, right at the beginning of your religious life, is a very beautiful proof of your love for Jesus. Actions always speak louder than words, don't they, Marie? And, my dear, the joy you will experience after you have made

News and Views from Manitoba

The first social for the New Year, sponsored by the Provincial Executive of Manitoba, was held in Transcona. It was the first social to be held there since the new Parish Hall has been built. The hall is very large with a lovely dance floor on the main floor and a spacious dining room and kitchen in the basement. A record crowd turned out for this event. Dancing was the main amusement of the evening. The Master of Ceremonies was Mr. Paul Yaroshko, vice-president for Winnipeg Clubs, and it was largely due to him that the evening was such a success. Former members of the Ukrainian Catholic Choir, who sang with Father Boniface Sloboda, were called on the stage to sing a few numbers under the direction of Mr. Paul Ewasko of Transcona. Novelty dances and a few stunts put on by the M.C. all added towards an enjoyable evening. Refreshments were served by

members of St. Michael's Youth of Transcona. Towards the end of the evening, Mr. Yaroshko called upon Mr. Wally Zborowski, president of the Ukrainian Catholic Youth of Manitoba, Father Shewchuk, Parish Priest of Transcona, and Father Kristolovich, Spiritual Director.

Because a number of Winnipeg Parishes are on the new calendar and will be starting Lent very shortly, another social was held the following Sunday, January 28th, at the Blessed Virgin Mary Parish Hall, 565 Boyd Avenue. The Master of Ceremonies for that evening was the very well known, Mr. Gerry Genik, and he alone plus a few jokes would make the evening a success. There really isn't much to report, as the editor happened to be down in the kitchen the better part of the evening trying to make coffee for the thirsty people upstairs, and they were thirsty, for they were doing everything from waltzes, to polkas, and the coqui-qui, which proved very popular. On one of the trips back upstairs to recruit some of the boys of the Executive to do dishes, the editor noticed the president, Wally Zborowski, up on stage entertaining the crowd with a few jokes. In spite of it all, the evening proved to be very successful.

Many thanks to all who helped in any way to make these two socials successful and especially Mr. Yaroshko, who took time out to visit all the clubs (and there are ten in Winnipeg, and one in Transcona) to notify them all of these two events.

On Saturday, January 27th, the Provincial Executive got together for a party to honor the ex-secretary, Miss Anne Ewanko. At the Annual Convention, Anne was re-elected secretary for a second year, but due to unforeseen circumstances, she had to resign. The party was held at the home of Mr. and Mrs. Zborowski, and during the course of the evening, Mr. Bill Hryciw presented Anne with a gift — a pair of Chinese statues — and thanked her for the wonderful and untiring work she did during the past year. Father Kristolovich also expressed his appreciation of the fine work she has done, but his only regret was that she would not be with us for the balance of this year.

Many thanks are extended to Mr. and Mrs. Zborowski for the use of their home and we do trust that the chandelier was still hanging at the end of the evening.

At a meeting held on January 2nd, Miss Jerry Paulyshyn of St. Boniface, was appointed Recording Secretary for the balance of the year. She succeeds Miss Ewanko.

The Executive has some wonderful plans

"FRAIDEE CAT"

the sacrifice wholeheartedly, will greatly exceed the pain of the sacrifice." Marie kept turning the words, "the joy will greatly exceed the pain" over and over in her mind.

"Well, it's about time I stopped being a 'fraidee cat'. This settles it! I have nothing to lose and everything to gain, if I become a Missionary Sister. Mother and Dad know about my secret desire, and if I tell them tomorrow that I have actually made up my mind to go to the convent, they will be very happy."

Marie suddenly jumped out of her cosy bed, picked up the fragrant corsage, pattered across the room and laid it at the feet of her little statue with the words: "I may as well start making sacrifices right away. I was going to press this and put in my scrap book, but I would rather you have it, dear Mary."

With that, she kissed Our Lady, tucked the letter under her pillow, put out the light, and snuggled back into bed.

Benny, who had been a silent witness to Marie's decision, missed a couple of tick-tocks, and found himself saying: "I hope I can go to Grimsby with Marie!"

* * *

How about YOU? Are you a Ukrainian Catholic girl? Perhaps you have heard an insistent voice calling you to serve Christ.

DON'T BE A "FRAIDEE CAT"!!!

Write for information to:

Missionary Sisters of Christian Charity,
Box 180, Grimsby, Ontario.
or
8820 - 111th Street,
Edmonton, Alberta.

WHAT'S GOING ON?

VANCOUVER, B. C.

It's been some time since the U.C.Y. of Vancouver published any news. That does not mean that we have been idle. Our Club has been functioning very successfully, in fact, we have been too busy to write.

Our annual meeting was held on October 23rd, 1950, at the St. Mary's Parish Hall. Present officers are:

President — Mike Pukesh
 Vice-President — Frank Pidruchney
 Secretary — Mike Saranchuk
 Treasurer — Nadia Rurak
 Fifth Member — Bill Pope
 Membership Committee — Eddie Carrow
 Social Committee — Vic Zarski, chairman
 Publicity Committee — Frank Pidruchney
 Choir Committee — Mike Pukesh
 Dramatics — Bill Pope.

Father Boniface commenced the meeting with the Lord's Prayer. Under the chairmanship of Mr. Mike Pukesh, the proceedings got under way. Mr. Mike Saranchuk read the minutes of the last meeting. Miss Nadia Rurak presented the financial statement. Reports of the Social, Press and Choir committees were also presented.

To date we have approximately sixty-five members.

Father Boniface commented on the good work done during the year, but suggested that similar social gatherings and other types of recreation be held more often to

attract other active prospective members. An interesting discussion followed.

During November, two concerts were held. One staged at Lady of Fatima in Maillardville; the other at St. Anthony's Parish in West Vancouver. The choir was under the direction of Father Boniface. Several Ukrainian folk dances, also a solo by Miss Dello Klimko, were accompanied by Mrs. J. Stashuk on the piano. A delicious lunch and social followed.

Our choir is making a name for itself by presenting concerts at other parishes in and out of town. Among the most successful was one held at the Sunset Memorial on December 14th, which was sponsored by the South Vancouver Lions Club, where other choirs of Vancouver competed. The ovation our choir received was inspiring.

A number of choir members sacrificed their time on Christmas and Boxing Day by going carolling. In spite of the rain, an enjoyable time was reported by all who participated.

A monthly meeting was held on January 29th, 1951, which proved quite successful. An interesting discussion regarding religious topics, concluded the meeting which was adjourned with the Lord's Prayer.

The pre-lenten dance held on February 3rd, at the Parish Hall, was well attended by both young and old. Refreshments were served and dancing continued till one a.m., which was enjoyed by all.

The Parish held a banquet for the choir members on February 4th, 1951. A hot delicious meal was served which was prepared by some of the older ladies. Mr. Mike Pukesh, acting as chairman, thanked the ladies on behalf of the choir, for their time and effort in preparing this feast. Among the principal speakers was our Director, Father Boniface, who thanked us for the co-operation during the year and encouraged us to carry on in the following year.

The Social Committee arranged games and entertainment for the members. Prizes were given for perfect attendance and for games. Dancing and a sing-song followed in which everyone participated and enjoyed.

Isabel Mushka, Reporter.

U. C. Y. NOTES — YORKTON

The Yorkton U.C.Y. certainly got off to a good start this year and we hope that its members will continue to support the club as well as they have done until now. The end of 1950 marked the close of the

NEWS AND VIEWS FROM MANITOBA

for the coming year. (1) A tally-ho to be held in Fort Rouge on February 17th, (all casualties reported in the next issue); (2) A series of lectures on the Apparitions, the Holy Year and Stigmatics, to be held in the latter part of February and the beginning of March; (3) A Mission for all Winnipeg Youth to be held at the St. Vladimir & Olga Cathedral from March 18th to the 24th; (4) Two Retreats, one for boys and one for girls, to be held during Lent, the dates not quite definite. Regarding the lectures, the Executive plan to have copies made of each one, and mail them to all the clubs in Manitoba, so that each and every member in the country as well as in Winnipeg, will benefit from them.

With God's blessing and the co-operation of all, the Provincial Executive is looking forward to a big year.

Mary Popowich.

(How about sending us a copy of the lectures, eh? — Ed.)

Holy Year and it is our hope that all Catholics have profitted by the spiritual benefits to be gained. At the same time, we ushered in the last half of the twentieth century and we hope that it will bring us joy and prosperity in place of the terrifying evil which is trying to engulf us.

During the last few club meetings several interesting topics have been brought up for consideration. On December 12th, a skating party was held at the St. Joseph's College rink, and a large gathering joined in the fun. The evening's program consisted of skating, lunch and a sing-song. We also held a little business discussion during this time.

The new St. Mary's Parish Hall which will officially open in the very near future, has been the centre of attraction for the past few months. Several concerts have been staged in this new building as well as dances, and parish gatherings. Preparations are being made for a concert to consist of folk dancing and singing, featuring local U. C. Y. members. This concert will be held in the new hall and perhaps will be presented in a few neighboring communities. It has been decided that representatives from the U.C.W.L. and the U.C.B. will be present at our club meetings so that there will be an understanding between the clubs about their activities.

The Yorkton U. C. Y. takes this opportunity to extend to all other clubs across Canada the heartiest season's greetings and hopes for a prosperous and happy year.

Elizabeth Kornak; Reporter.

МОНТРЕАЛ, Кве.

Для кращого ведення релігійно-моральної праці серед українського студентства монреальських університетів, при академічному душпастирстві повстало католицьке ідеологічне товариство "Обнова". 4-го лютого вибрано ініціативний комітет, що його головою став магістер Василь Манько, з католицького університету; секретаркою панна Люба Жук, з МекГілл університету; а членом звязку Іван Винницький.

Студентство враз з іншими молодечими організаціями влаштувало свято Крут. По Службі Божій відправлено Панахиду за Героїв, що впали в бою під Крутами, а потім відбувся гарний концерт приготований силами самої молоді.

Крім цього українські студенти

взяли участь у "Вечорі Славянської Музики", що його влаштував Осередок Славянознавства при монреальському Університеті.

МАЛОЙ, Алта.

В річницю смерти юнака — бл. п. Івана Ямнюка — ще так недавно діяльного члена У.К.Ю., родина й приятелі зійшлись, щоб за нього помолитись, щоб згадати тихим-добрим словом його юне життя і його добру пам'ять між людьми. Поминальні Богослуження відслужив Всч. о. М. Гураль, парох Глендону й околиці.

В часі поминального обіду передано збірку на добру пресу, що принесла \$8.50, з того \$3.00 призначено на "Юнацтво".

Нехай земля, що прийняла його юне тіло, буде легкою йому, а пам'ять про нього хай буде вічно між нами.

THIS IS IMPORTANT; YOUR MEETINGS

Do not disturb others by coming late. Be in your place when the meeting begins. Pay courteous attention to the chairman. Never show you are bored during the meeting. Avoid commenting by whispering to your neighbor, chewing gum, or disturbing others in any way. Before you rise to discuss any question or make a motion, use the following mental check-up: Are my remarks in order? Have they already been stated? Is the proposition worth stating?

When you stand up for discussion, speak loud enough for all to hear. If you are not the main speaker, say what you have to say briefly. Do not be selfish when making a proposition, motion or naming someone to the committee, or casting your vote. Think first of the Organization, not of your personal advantage. If you have something to say worthwhile, stand up and say it. Don't join the poor member group who say nothing at a meeting, but become valuable afterwards. And "YOU WILL BENEFIT FROM AN ORGANIZATION IN THE MEASURE OF YOUR PARTICIPATION IN ITS ACTIVITIES."

Speed Fiend: "It's great speeding along like this. Aren't you glad you're alive?"

Passenger: "Glad isn't the word. I am amazed."

М. Товтрович.

Жажду!

Стоїть високий хрест. На ньому розпятий Назорець — Ісус, син Марії. Розтягнені насильно руки, заляті кров'ю очі — легенько розхилені уста. А з грудей — зо самих глибин серця — добулось тужливе, жагуче зітхання — одно слово — “ЖАЖДУ!”

Слухай земле, слухайте гори і дебри, слухайте ви всі небесні твори — сонце, місяць, зорі — ось я, Творець і Володар вселенної — жажду!

Сонце померкло на таку мову, місяць почервонів засоромившись, а чорні хмари закрили мільйони небесних очей. Дрижали гори, стогнали дебри, тріскало каміння, одне тільки людське серце осталося — спокійне, байдуже, незворушне.

Люде мої — мій світе — послухай! Я, твій Бог, твій Спаситель, твій Добродій і Приятель — я жажду!

Наповнили губку оцтом і піднесли до Його уст: “Ось маєш, чого Тобі ще від нас?” І наче щоб заглушити той ніжний голос, щоб убити голос сумління людини — забраждали мечі, заревіли гармати, забагріла кров — люде оскаженіли. Здобутки культури обертались в руїну. Видвигались нові будівлі, мітса, держави — знову хиба на те, щоб незабаром обернутись в купу ромовищ. Та всеж таки—крізь брязкіт зброї і рев гармат, крізь стони конаючих і плач обездолених вдів і сиріток, крізь звуки кайдан і страждання поневолених народів — лунає завжди, так ніжно і так сильно велике слово Голгофти — “ЖАЖДУ!”

Але жажду не оцту, не крові, не мук і кайдан і неволі, не незгоди й ненависти, не війни я жажду. Жажду, — так дуже жажду ваших душ, ваших сердець, — жажду вашої любові! В моєму серці горить великий вогонь жажди — і не згасне він,

доки кожне людське серце не битись-ме моєю любов'ю.

Жажду! Дві тисячі літ минає — а слово це живе, а слово це забуте, незрозуміле — як тоді так і сьогодні. І сьогодні, більш як коли перед тим, Христос повторяє те слово — “Жажду!” — Жажду мира і любові для вас — для всіх — для цілого світа... “ЖАЖДУ!!!”

Short Items

On November 1st, the average hourly earnings in all manufacturing industries in Canada amounted to 106.2 cents, compared to 99.5 cents on the same day in 1949. Average weekly wages were \$45.67, compared to \$42.59 a year earlier. The average work-week was 43.0 hours, compared to 42.8 a year ago.

* * * *

There are more motor vehicles of every type operating on the highways of Canada than ever before. Production of passenger cars increased from 91,871 in 1946, the first full post-war year, to 193,556 in 1949.

* * * *

The ten chartered banks in Canada have some 3,500 branches in 2,000 communities across the country.

* * * *

American magazines have a yearly sales in Canada of more than 86,000,000 copies.

* * * *

Canada's mineral production reached an all-time high value of \$1,040,000,000 in 1950, exceeding the billion-dollar mark for the first time. The gain over the preceding year's value of \$901,000,000 amounted to 15 per cent. The increase in value over the preceding year was quite general throughout the list of products but the principal gains were in crude petroleum, asbestos, gold, zinc, copper and nickel.

* * * *

Canada's longest river is the Mackenzie which drains Great Slave Lake. With its headwaters, it is 2,514 miles in length.

* * * *

There are 3.32 persons to the square mile in Canada as contrasted to 45.10 in the United States and 507.24 in the United Kingdom.

* * * *

Canada is the world's largest producer of newsprint, nickel, radium, platinum and asbestos.

Lake Superior, which is the largest body of fresh water in the world, has an area of 31,820 square miles.

* * * *

In 1950 Canada's contribution to the budget of the United Nations amounted to 3.20% of the total. This compares with 39.79% contributed by the United States, 11.37% by the United Kingdom and 6.34% by the U. S. S. R.

Laugh With Us

Harold: "Very few women have any knowledge of parliamentary law."

Robert: "You don't know my wife. She's been speaker of the house for 25 years."

* * * *

A young couple were visiting the maternal grandparents of their five-months-old son. After a week had elapsed, it was time to go home.

"Why don't you leave him with us?" said the grandfather. "We'll give him anything his little heart desires."

"It's all right with me," replied the father. "He's crazy about big, new, shiny automobiles."

Traffic Cop: "Use your noodle, lady. Use your noodle."

Lady: "My goodness. Where is it? I've pushed and pulled everything in the car."

* * * *

Jim was out walking with a friend when he remarked: "Did you see that notice we've just passed: 'Tourist trips over the mountains'?"

"No," said his friend, "I didn't, but why worry about him?" Why didn't he look where he was going?"

* * * *

A wealthy woman asked an assistant in the wool department of a big shop for instructions on how to make a dog's sweater.

"How big is the dog?" asked the salesgirl. The woman's illustrations were not very successful.

"Maybe you had better bring him in," suggested the girl.

"Oh, I can't do that," said the woman. "It's to be a surprise for him."

* * * *

"Mama," asked 7-year-old Clara, "what does transatlantic mean?"

"Across the Atlantic, of course," replied her mother. "Trans' always means 'across'."

"Then, I suppose," continued Clara, "that transparent means a cross parent."

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"I'll bet you think twice before leaving that wife of yours alone for an evening. Am I right?"

"I'll say. First I have to think up an excuse for getting out, and then a reason why she can't come."

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